

RTORA, the accomplisher of sacrifices,² the
 tottuous,^b
 the wise. May he remove far from us Ms
 celestial
 wrath; for we earnestly solicit Ms
 favour.

5. We invoke, from heaven, with
 reverence. Mm
 who has excellent food,⁰ who is radiant,
 and has
 braided hair, who is brilliant, and is to be
 ascertained
 (by sacred study), holding, in his hands,
 excellent
 medicaments. May he grant us health[^]
 defensive
 armour, and a (secure) dwelling.

Taiga vi. 6. This praise, the sweetest of the
 sweet, and
 cause of increase (to the reciter), is
 addressed to
 ETJBEA, the father of the MAJUJTS/
 Immortal

* *Ycynaaddham*, i.e., *sddhayitdram*, he who makes
 the'sacrifice
 well-desired, or perfect (*swisMam*, or *su isMam*.)

¹³ *Vanhij* he who goes crookedly. What is meant
 by this is
 not explained.

^c The phrase is *vardha*, literally, a hoar; and one
 who has a
 hard body, like a hoar's, may he intended. But the
 Scholiast
 prefers considering it as an abbreviation of
vardMra, from wa,
 good, and *dhdra*[^] food.

^d The paternity of *Rudra*, with respect to the
Maruts, is thus
 accounted for by the Scholiast: "After their birth
 from *Ititi*,
 under, the circumstances told in the *PurdnUs*
 (*Vishnu* *Purdn*[^]
 p. 152), they were beheld in deep affliction by *Siva*
 and *Pdrvati*, as
 they were passing sportively along. The latter said

to the-former;
 *If you love me, transform these lumps of flesh
 into boys.¹
MaJwṣa accordingly made them boys, of like form,
 like age, and
 similarly accoutred, and gave them to *Pdrvatz*, as
 her sons,
 whence they are called the sons of *Rudra*" The
Niti-marywi
 adds other legends; one, that *Pdrvati* hearing the
 lamentations
 of *Dili*, entreated *S'iva* to give the shapeless births
 forms, telling
 them not to w0ep (*md rodift*); another, that he
 actually begot